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sempre ... pariet ... alio sensu aliud verbis ostendens

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7.

CONCIONUM DIEBUS SUPPLICATIONUM PUBLICARUM IUSSU ILLUSTRISSIMI MAGISTRATUS

AD

20. 21. 22. *Martij inſtitutis habendarum textus*:

CUM BREVISSIMA EAQUE ſimpliciſſima tractationis diatypoſi.

SUBIUNCTIS COLLECTARUM iſtis diebus pronunciandarum formulis.

SLESVIGÆ
EXCUDEBAT NICOLAUS VVEGENER.
1594.

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Auguſt.

Videte qualis debeat eſſe pœnitentia: quia multi aſsiduè ſe dicunt eſſe peccatores, & tamen adhuc illos delectat peccare: Profeſsio eſt, non emendatio: accuſatur anima, non ſanatur: pronunciatur offenſa, non tollitur. Pœnitentiam certam non facit, niſi odium peccati & amor Dei. Quando ſic pœnites, vt tibi amarum ſapiat in animo, quod ante dulce fuit in vita, & quod te prius oblectabat in corpore, ipſum te cruciat in mente, iam tunc bene ingemiſcis ad Deum, & dicis: Tibi ſoli peccaui, & malum coram te feci, &c.

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CONCIONIS
PRIMI DIEI

Pericope ex Iſai III.

Ruit Ieruſalem, & concidit Iuda.

Quia lingua eorum, & adinuentiones ſeu ſtudia eorum directa ſunt contra Dominum, vt prouocent oculos maieſtatis eius. Impudentia in vultu teſtatur de ipſorum flagitijs: Et peccatum ſuum quaſi Sodoma prædicauerunt, nec abſconderunt.

Væ animæ eorum, quoniam reddentur eis mala.

Poſt Exordium tractatio ipſa tribus conſtabit membris, quæ ordo textus Prophetici offert.

Primum Membrum.

Pathetica querela eſt Spiritus Sancti de varijs, in primis vero de publicis & communibus malis, quibus affligitur genus humanum: de ruinis imperiorum, regnorum, principatuum, &c. Jeruſalem fellet dahin/ vnd Juda ligt da. *Quod his Prophetæ verbis de Ieruſalem, & Iuda dicitur: id nos de ſingulis imperijs, regnis, principatibus, ducatibus, ciuitatibus, communitatibus, pa-*

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gis &c. accipiamus. Verbis: Ruit: Concidit: mala ibidem graſſantia indicantur.

Illuſtretur hoc exemplis tum Biblicis, alijsq; antiquis: tum recentibus prudenter accommodatis.

Fiatq; ex experientia pia & commoda applicatio.

Secundum Membrum.

Cauſam proponit tantarum cladium: Peccatum videlicet hominum: de quo admodum grauiter, euidenter, & neruoſè propheta concionatur, digitum quaſi intendens in mores vitamq; hominum corruptè agentium.

I. Jhre Zunge vnd jhr thun iſt wider den Herrn.

II. Sie widerſtreben den Augen ſeiner Mayeſtet.

III. Jhr weſen hat ſie kein heel.

IV. Sie rühmen jhre Sünde wie die zu Sodom.

V. Sie verbergen jhre Sünde nicht.

In ſingulis inſtituatur

I. Explicatio.

II. Illuſtratio per exempla.

III. Ac-

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III. Accommodatio ad nos noſtroſq́.
IV. Nec omittatur tantæ malitiæ exaggeratio.

Tertium Membrum.

Exclamatio de effectu tantæ peruerſitatis. Wehe jhrer Seelen / den damit bringen ſie ſich ſelbſt in alles vngelück. Coincidit hoc membrum cum primo, & hoc cum ſecundo copulat, ſeu hoc ad illud applicat.

Inculcentur hic inprimis cum affectu
I. Væ illud propheticum, alibi quoq́ paſſim repetitum.
II. Quod ait: Damit: damit: nimirum, quia, quia, &c. vt in ſecundo membro iam explicato.
III. Sie bringen ſich ſelbſt / ſie ſelbſt / ſich ſelbſt. Vnd zwar IV. In alles vnglück. Obnoxios ſe reddunt ipſi omnibus pœnis quibus iuſtitia diuina premuntur, de quibus craſtina Concione fuſius.

Ante lectionem Epiſtolæ in ſacris hoc die pronuncietur Collecta.

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O Getrůwe Godt Hemmelſche Vader / dat wy Arme Minſchen hyr vp Erden in allen Landen vnde Stenden veeluoldichlick mit allerley groten gemenen plagen beſocht vnd gedrenget werden / dath Juda ligt vnd Jeruſalem darhen falt/ erkennen wy dat ſolckes van vnſer groten bőßheit / vnd ſůndtlikem mothwillen her kame/ dewile vnſe Tunge vnd dondt / werck vnde vőrnement wedder dy js / vnd wy den Ogen diner Mayeſtet wedderſtreuen / ock vnſe ſůnde nicht vorbergen / ſonder noch wol dartho/ alſe de tho Sodom/ rőhmen/ darher wy ſůlueſt vns ſůlueſt in alles vngelůcke bringen / Erlůchte O HEr vns mit dinem Hilligen Geiſte / dat wy

ſolcke

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ſolcke vnſe vndöget van Dage
tho Dage jo mehr vnd mehr er-
kennen vnd beklagen / vnd dar-
uan dorch dyne hülpe affſtahn/
darmit dyn Torn den du jegen
vns gefatet / in JEſu Chriſto
gelindert / vnd wy by aller tydt-
liken vnd ewigen wollfart in al-
len ſtenden vnd enden ſalichlick
erholden werden / Vmb deſſůl-
uigen dines leuen Söns vnſers
HEren willen / Amen.

Epiſtolæ loco pro more recepto legatur textus pro concione explicandus.

Euangelij vice ſit parabola: Math. 21. Homo erat paterfamilias qui plantauit vineam, &c. ad verba: reddent ei fructum temporibus ſuis.

Preces finita concione poſt Litaniam ſingulis diebus his dicendæ:

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Barmhertige/ getrůwe/ al-
lerleueſte Hemmelſche Va-
der/ dewyl du vns in aller
jegenwardigen vnd vŏrſtånden
noth dy anthoropen beualen/ ock
vns vmb dines leuen Sŏns Je-
ſu Chriſti willen erhŏringe tho
geſecht hefft: Wy bekennen dy
vnſe veeluoldige dachlike Sůn-
de/ darmit wy dinen rechtuerdi-
gen Torn/ vnde allerley ſtraffe
tydtlick vnd ewich vordarff gar
wol vordenet: Wy bidden ŏuerſt
allerleueſte Godt vnd Vader/ du
woldeſt vmb JEſu Chriſti wil-
len vns gnedich vnd Barmher-
tich ſyn/ den wolluordeneden
Torn lindern/ vnd affwenden/
vnd in diſſen ſorgliken tyden vor
allerley vngelůcke vnde vnheyl
vns behŏden. Erholt O HEr
dine

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dine Hillige Chriſtlike Kercke/
vnd dines Wordes warheit / be-
ſchůtte vnſere gnedigſte vnd gne-
dige Auericheit/ſampt erē Hoch-
wyſen Reden/trůwen Denern/
vnd gehorſamen Vnderdanen/
Segene dat Hußregiment vnd
Chriſtlike Kindertucht / behöde
vns vor falſcher Lehre / Krych/
Peſtilentz/Hunger/Důrertidt/
Fůres vnd Waters noth / vnd
allen wolluordeneden Plagen:
Jn dine Vederlike beſchůttinge
befehlen wy vns ſamptlick van
Herten an Lyff vnd Seele/ Gu-
de vnd Ehren / vnd allem wat
du vns gnedichlick hefft gege-
uen. Sy gnedich o HEr/ ſy gne-
dich / Lath o HER dyn Ange-
ſicht rycklick auer vns lůchten/
dat wy dine Vederlike hůlpe ſe-

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hen/vnd mercken/vnd diner gnedigen jegenwardicheit vns jümmer mögen van Herten erfröuwen/vnd dy als vnſen Barmhertigen Godt vnd Vader ewiglick lauen vnd pryſen/Dorch dinen einigen Sön JEſum Chriſtum vnſen HEren/Amen.

8.

CONCIONIS

SECVNDO DIE HABENDÆ materia.

Levit. 26.

QVod ſi non audieritis me, nec feceritis omnia mandata mea, ſi ſpreueritis leges meas, & iudicia mea contemſeritis, vt non faciatis ea quæ à me conſtituta ſunt, & ad irritum perducatis pactum meum, ego quoq; hæc faciam vobis, viſitabo vos velociter in egeſtate & ardore, qui conficiat oculos veſtros, & conſumat animas veſtras. Fruſtra ſeretis ſementem, quæ ab hoſtibus deuorabitur. Ponam faciem meam contra

vos.

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vos, & corruetis coram hoſtibus veſtris, & ſubÿciemini his qui oderunt vos, fugietis nemine perſequente.

Sin autem nec ſic obedieritis mihi, addam correptiones veſtras ſeptuplum propter peccata veſtra, & conteram ſuperbiam duritiæ veſtræ. Daboq; vobis cœlum deſuper ſicut ferrum, & terram æneam. Conſumetur incaſſum labor veſter, non proferet terra germen, nec arbores poma præbebunt.

Si ambulaueritis ex aduerſo mihi, nec volueritis audire me, addam plagas veſtras vſq; in ſeptuplum propter peccata veſtra, immittamq; in vos beſtias agri, quæ conſumant vos, & pecora veſtra, & ad paucitatem cuncta redigant, deſertæq; fiant viæ veſtræ.

Quod ſi nec ſic volueritis recipere diſciplinam, ſed & ambulaueritis ex aduerſo mihi: Ego quoq; contra vos aduerſus incedam, & percutiam vos ſepties propter peccata veſtra, indncamq; ſuper vos gladium vltorem fœderis mei. Cumq; confugeritis in vrbes, mittam peſtilentiam in medio veſtri, & trademini in manus hoſtium, poſtquam confregero baculum panis veſtri: ita vt decem mulieres in vno clibano coquant panes, & reddant eos ad pondus, & comedetis, & non ſaturabimini.

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Sin autem nec per hæc audieritis me, ſed ambulaueritis contra me: & ego incedam aduerſus vos in furore contrario, & corripiam vos ſeptem plagis propter peccata veſtra, ita vt comedatis carnes filiorum veſtrorum & filiarum veſtrarum. Deſtruam excelſa veſtra, & ſimulachra confringam. Cadetis inter ruinas idolorum veſtrorum, & abominabitur vos anima mea, in tantum vt vrbes veſtras redigam in ſolitudinem, & deſerta faciam ſanctuaria veſtra, nec recipiam vltra odorem ſuauiſſimum. Diſperdamq; terram veſtram, & ſtupebunt ſuper ea inimici veſtri, cum habitatores illius fuerint. Vos autem diſpergam in gentes, & euaginabo poſt vos gladium, eritq; terra veſtra deſerta, & ciuitates veſtræ dirutæ. Tunc placebunt terræ ſabbata ſua cunctis diebus ſolitudinis ſuæ: quando fueritis in terra hoſtili, ſabbatizabit, & requieſcet in ſabbatis ſolitudinis ſuæ, eo quòd non requieuerit in ſabbatis veſtris quando habitabitis in ea. Et qui de vobis remanſerint, dabo pauorem in cordibus eorum in regionibus hoſtium, terrebit eos ſonitus folÿ volantis, & ita fugient quaſi gladium: Cadent nullo perſequente, & corruent ſinguli ſuper fratres ſuos quaſi bella fugientes, nemo veſtrum inimicis

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micis audebit reſiſtere. Peribitis inter gentes, & hoſtilis vos terra conſumet.

Poſſunt & hic tria membra conſtitui, & ex textu (qui prolixior eſt, nec ita de verbo ad verbum commode explicari poteſt, quod prudentes & attenti Eccleſiæ doctores intelligunt & experiuntur) ſe ligi.

Primum Membrum.

Quid ſtatuendum ſit de horribili illa mole malorum, quæ vagantur inter homines tum publicè tum priuatim? Vnde ſit illa calamitatum & furiarum ilias? Vnde manent atroces illæ grauesq; afflictiones quæ in textu enumerantur.

I. Varia morborum genera.
II. Incurſiones hoſtiles, vt nunc Turcarum.
III. Sterilitas terræ ex multis cauſis contingens.
IV. Beſtiæ graſſantes, inſecta noxia.
V. Bella & obſidiones vrbium, tum cædes, ſtrages, &c.
VI. Peſtilentia.
VII. Fames horrenda.
VIII. Vaſtatio.

IX. Ext-

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IX. Exilium & diſsipatię populi ac ſeruitus.

X. Angores conſcientiæ, deſperatio.

Vnde, inquam, exiſtant illa aliaq; tum hic tum alibi decantata: immitti nimirum à Deo: Et quidem offenſo peccatis noſtris, & hæc illis puniente.

Hic vtrumq; vrgeatur. Et vere à Deo illa immitti: Et tamen non Dei voluntatem abſolutam, ſed peccatis noſtris offenſam cauſam eſſe. Et ſic vtrumq; verum eſſe: Heri: ſie ſeibſt: *Hodie: Ego: Abundat ſcriptura tum ſententijs tum hiſtorijs hoc ipſum confirmantibus.*

Secundum.

In ſecundo membro cum pio & ſerio affectu moneantur auditores ex textu, tum de immenſa Dei miſericordia, tum de ſeueriſsima eius iuſtitia.

Miſericordia ex eo: quod etiam grauiſsimè ab homine læſus, non tamen ſubito omnem ſuam iram effundat, ſed pedetentim in pœnis procedat, indicans ſe puniendo correctionem & emendationem hominis quærere.

Iuſtitia ex eo: quod perſeuerante in peccatis homine, & ad mitiores pœnas non emol-

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emolleſcente , ipſe quoq; in ira ſua pergat, cladesq; maiores immittat. Ideo Dominus quartum hic repetit ſe impœnitentibus ſeptuple aucturum pœnas & mala.

Vtrumq; illuſtretur exemplis inprimis Biblicis, tum aliȷs.

Tertium.

Hinc itaq; in tertio membro fiat commoda ad nos applicatio, vt & nos ex hac comminatione diuina diſcamus.

I. Quam non ſit coram Deo res leuis peccatum, quamq; horrenda ſit eius ira, quam variæ pœnæ, & quidem ſubinde accreſcentes pro impœnitentia hominum.

II. Nos ipſi metiamur: ſinguli ſe: tum in peccatis, tum in pœnis.

III. Conſideratis his ſtatuamus opus eſſe pœnitentia: qua potius Deo in initio pœnarum occurramus, quam iram eius omnem, pœnasq; extremas impœnitentes atq; in peccatis pertinaces experiamur. De quo cras plenius monebimur.

Collecta
Ante lectionem Epiſtolæ.

Drecht.

O Rechtuerdige ſtarcke / vnd Juerige Godt / wy hören vnd vornehmen vth dinem hilligen Worde vnd Gödtlikem Geſette / wo ernſtlich du vnſern Sünden mith allerley groten ſtraffen na dinem billiken Torne dröuweſt/mit kranckheit/Feber/ Schwulſt / vnde Peſtilentie / mit auerfall der Viende/Krych/ Belegeringe vnde vorwöſtinge der Stede/Landt vnd Lüde/mit vnfruchtbarheit/Dürertydt vñ ſchedtliken Deerten / mit bangicheit des geweten vnd vortwyuelinge des Herten / vnd mith andern veeluoldigen plagen. Erwecke vns O Her / erwecke vns/ vth dem depen ſchlape der ſekerheit / dat wy jo dinen Torn nicht als geringe vorachten / ſonder

in der

in der tydt der gnaden mit Chriſtliker Bothuerdicheit dy in de Arme vallen / vnd der ſtraffe bejegenen vnd vörkamen / vnd alſo van ſolckem öuel erlediget / diner Vederliken Güde hyr tydtlick vnd dorth ewichlick geneten / Dorch Jeſum Chriſtum dinen leuen Sön vnſen HEREN / Amen.

Epiſtola Leuit. 26.

Euangelium, Luc. 13. ab initio capitis ad verba: Sin autem, in futurum ſuccides eam.

Poſt Litaniam repetantur preces ſupra poſitæ. Barmhertige 2c.

LECTIO TERTII DIEI.

Cum extenderitis manus veſtras, auerto oculos meos à vobis: etiam cum multiplicaueritis orationem, non exaudio vos. Manus enim veſtræ ſanguine plenæ ſunt.

Lauamini, mundamini, auferte malum cogitationum veſtrarum ab oculis meis, deſinite agere peruerſè, diſcite benefacere, quærite iudicium, ſubvenite oppreſſo, iuſtitiam adminiſtrate pupillo, defendite viduam.

Et venite & diſceptemus inuicem: dicit Dominus. Si fuerint peccata veſtra rubicunda, vt coccinum, quaſi nix dealbabuntur, & ſi fuerint rubra, vt vermiculus, velut lana alba erunt. Si volueritis mandatis meis parere, & audieritis me, bona terræ comedetis: quod ſi nolueritis, & me ad iracundiam prouocaueritis, gladius devorabit vos: quia os Domini locutum eſt.

Et hic textus in tria membra non incommodè ſecabitur.

Primum.

Qui fiat, cur preces ab hominibus factæ non ſtatim exaudiantur, nec mitigentur ſem-

per ad orationem noſtram mala graſſantia. Wen jhr ſchon ewre Hende / ꝛc. Explicetur phraſis: Ewer Hende ſind voll Bluts / Hoc eſt: Vita veſtra plena eſt impietate, iniuſtitia, & impuritate.

Vide quam abominabilis ſit coram Deo quælibet legis diuinæ transgreſsio. Vt enim ſi cuius manus innoxio madeant ſanguine, is fœdus eſt coram Deo & hominibus: ita qui in impœnitentia ſcelerum contra legem Dei pertinaciter perſeuerat, fœdus, pollutus, impurus, & vltra quam dici poteſt, abominabilis eſt.

Inculcetur & vrgeatur inprimis: non ſatis eſſe expandere manus ad Dominum, & quidem multum orare, niſi ſimul rectè hoc fiat, cum bona conſcientia, iuxtaq; alias orandi regulas.

Itaq; non ſufficit audire ſacras Conciones ad Synaxin Dominicam accedere, Litanijs publicis intereſſe, Pſalmos in cœtu Chriſtianorum & aliàs audire, & vna canere, interim vero auaritiæ, helluationibus, ſuperbiæ, odio, inuidiæ, libidinibus, furtis, fraudibus, mendacijs, hypocriſi, alijsq; flagitijs non tantum non ſerio reluctari, ſed ſtudioſè operam dare, & tamen exauditionem cer-

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tam à Deo expectare. Tune à Deo audiri vis, qui Deum audire non vis! obtemperabit ille tibi, cui tu non obtemperas! Itane demens, itane in Deum iniurius?

Secundum.

Secundo membro conſilium fideliſſimum ipſe Deus homini præſcribit.

Quid ergo agendum, vt audiantur preces, vt mitigetur ira Dei, vt tollantur, vt auertantur calamitates? Agenda pœnitentia, verè, & ſine hypocriſi. Waſchet reiniget euch/ ꝛc. Explicentur ordine ſingula & ad noſtros auditores applicentur pro cuius libet ſtatu, officio, moribus, vita.

Tertium.

Tertium membrum habet promiſſionem diuinam eamq́ certiſſimam, propoſitam omnibus verè pœnitentiam, modo dicto, agentibus.

Eſtq́ hæc duplex. Prior, de gratuita & quidem abſolutiſſima omnium vel maximorum peccatorum remiſſione. Wen ewer Sünde/ ꝛc. Maior eſt enim miſericordia diuina omni miſeria humana.

Poſte-

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Poſterior, *de felicitate etiam omnivaria.* Wolt jhr mir gehorchen ſo ſolt jhr deß Landes gudt genieſſen / ꝛc.

Cui ſimul ex antitheſi additur comminatio: Wegert jhr euch aber / ꝛc. Alſo ſtelt vnſer HErr Godt vns die Wahle für.

Et ne quis de horum, quæ dicta ſunt, certitudine dubitet additur loco Epiphonematis: Den der Mund deß Hern ſagets. *Os Domini, qui mentiri, qui fallere nec vult nec poteſt, quiq; quæ promittit ſeruare, quæ minatur præſtare, & vult conſtantiſſimè & poteſt potentiſſimè.*

PRECATIO ANTE *Epiſtolam.*

WY dancken dy O gůdige GODT/Barmhertige Vader/ vor dinen Vederliken trůwen vnd gewiſſen rath/ den du in dinem Worde / vor allem o̊uel Lyues vnd der Seelen

ſeker

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ſeker tho werden / vns gifft vnd
vörhelſt / dath wy nömlick vns
waſchen / reinigen / vam böſen
afflaten / vnd gudes dohn leren /
na recht trachten / dem vordrü-
ckeden helpen / Dem Weiſen
recht ſchaffen / der Wedewen ſa-
ke vörderen / mit gnedigſter Ve-
derliker thoſage / Jdt ſchölen vn-
ſere Sünde / offt ſe ſchon Blodt-
rodt / vnd als Roſinvarwe we-
ren / Schnewitt vnd als wull
werden : Ock wy des Landes
Gudt geneten. Wercke du in
vns krafft vnd Geiſt / diſſem ſo
düren vnde trüwen Rade tho
volgen / vnd im Wercke na tho-
ſetten / darmit wy in vnſern nö-
den tho dy van Herten ropen /
ock jo nicht vmbſonſt Beden vnd
Bid-

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Bidden / ſonder gnedige vnde Vederlike erhöringe erlangen mögen / vmb JEſu Chriſti vnſers Heylandes vnd HErn willen / Amen.

Epiſtola. Iſai. 1.
Euangelium Luc. 15. Parab. de Oue & dragma perditis: incip. Ait ad illos Parabolam, fin. Ait autem: Homo &c.

Repetantur & hoc die poſt Litaniam preces ſuperiores: Barmhertige / ꝛc.

Auguſt.

Oratio iuſti clauis eſt cœli. Aſcendit precatio, & deſcendit Dei miſeratio. Licet alta ſit terra, altum cœlum, audit tamen Deus hominis linguam, ſi mundam habeat conſcientiam.

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